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The Tahrik-i-Jadid

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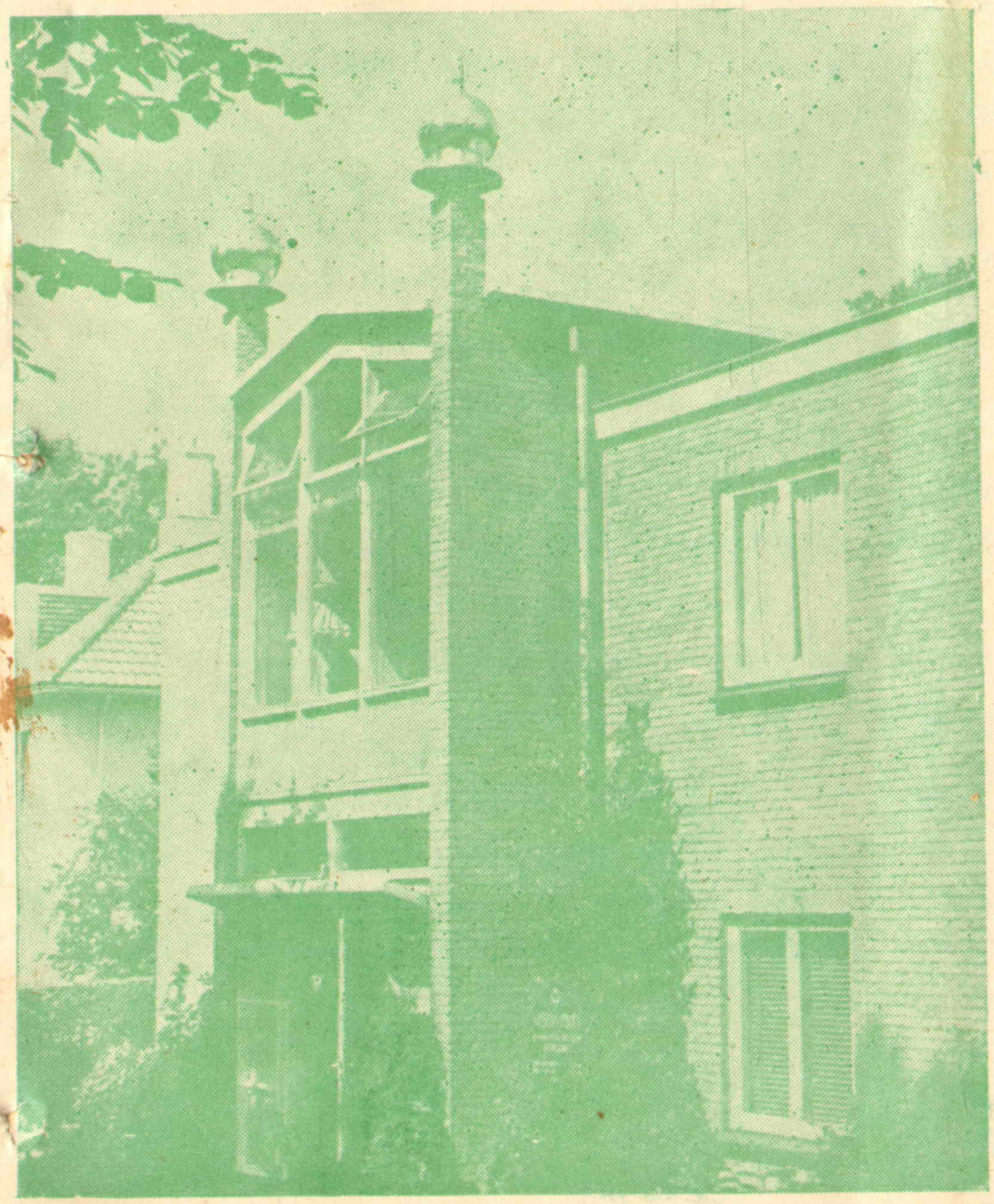
Editor : NASEEM SAIFI



احمدیہ مسجد

ہیگ ۔ ہالینڈ

Ahmadiyya Mosque,

The Hague, Holland

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor
NASEEM SAIFI

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Morals in Victory

The Promised Messiah, peace be on him, says in The Teachings of Islam :

When the times changed and the Holy Prophet, peace and blessings of Allah be upon him, became victorious and gained power, he displayed, even at that time, the finest aspects of character - Forgiveness, Generosity and Valour - He displayed these qualities so conspicuously that a very large number of the disbelievers were convinced of the truth of his claim and they wasted no more time in joining Islam. The Holy Prophet, peace and blessings of Allah be upon him forgave all those who tortured him and offered security to all those who had turned him out of the city (Mecca). Those of them who were needy and did not possess enough means were given abundantly and those who were inveterate enemies were let off.

Those who saw him so magnanimous bore witnesses to the fact that only a divinely inspired person could do what he had done. That is why his enemies who had borne enmity towards him from the very beginning found themselves changed altogether and they became his staunch followers giving him unflinching loyalty.

In fact the qualities that the Holy Prophet, peace and blessings of Allah be upon him, exhibited on this occasion were the qualities

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mentioned in the Holy Quran specially in the words :

قل ان صلوتی و نسکی و محیای و مماتی لله رب العلمین

i.e. Tell them that my acts of worship and my sacrifices and my death and my life are all for the sake of God which in other words means that they are meant for the manifestation of the glory of God and to give comfort to His creatures - i.e. my death may bring life to them. This verse really means that the Holy Prophet had dedicated his life for the welfare of human beings and he achieved this objective through prayers and preachings and through bearing hardships for the good of others. He in fact did so much for the people that God refers to it in the Holy Quran in the words.

لعلك باخع نفسك الا يكونوا مومنين (الشعراء)

فلا تذهب نفسك عليهم حسرات (الفاطر)

Haply thou wilt grieve thyself to death because they believe not. So let not thy soul waste away in sighing for them.

WHAT HAPPENED TO THEM

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(Continued from October issue)

Hazrat Imam Ahmad bin Hanbal who lived in the third century after the Holy Prophet, peace and blessings of Allah be upon him, and was one of the most highly talented persons and a great saintly scholar, was also called a Kafir and tortured in various ways but he remained steadfast till the last breath of his. The result was that he was later on accepted as one of the four Imams of the Muslims.

Maulana Rais Ahmad Jafari says : "The establishment of the true religion and upholding it required great sacrifices and it was no other person than Imam Ahmad bin Hanbal, may God have mercy on him, who became the spiritual king of his time. He did not bow down before earthly kings nor did he turn to the world—seeking Ulema. Rather he devoted every moment of his life to uphold the true teachings of religion and did not mind sacrificing everything that he had even his life if need be. It was all in obedience to the command of Allah.

فاصبر كما صبر اولوالعزم من الرسل

(You should show patience and be steadfast as these qualities were displayed by the determined persons i.e., the Messengers).

He was imprisoned and no less than four chains were tied to his legs and in this very condition he was taken from Baghdad to Tartus. It was difficult for him to move. In

Continued on page 11

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Follow the Teachings of the Holy Quran

Holy Prophet is the best example for mankind

Hazrat Khalifatul Masih III led the Friday Service at the Masjid Aqsa, Rabwah on the 18th of October. In his Khutba he exhorted the members of the Jamaat to lead real and true Islamic lives and display the teachings of their noble religion through their deeds That is what can convince the people of the beauties of Islam more than anything else, he said.

Huzur told the Jamaat that Islam is the religion that, through its teachings, makes the uncivilized human beings civilized and it turns the civilized people into the godly people.

Huzur further remarked that the Shariat that has been given to the human beings in the form of Holy Quran through the Holy Prophet, peace and blessings of Allah be upon him, is a very great Law for the betterment of the life of mankind. He quoted the Promised Messiah, peace be on him, as saying that the Holy Prophet had brought about a grand revolution in the most backward area of the world. That was the area where the baby girls were buried alive, cruelty of unthinkable magnitude was perpetrated, slavery was as common as anything could be and all the people there were busy in their luxurious pursuits day and night. It is these people who were revolutionised and who turned into godly people and who later on carried the message of Islam to all the parts of the world.

Huzur said that it was all due to the spiritual influence of the Holy Quran and the holy example of the pure and pious life of the Holy Prophet, peace and blessings of Allah be upon him. This influence, he further remarked is continued till to day and in fact it will continue till the end of the world. Even today the teaching of the Holy Quran and the example of the Holy Prophet can turn the uncivilized people into godly people.

Huzur exhorted the members of the Jamaat to pray to God that He may enable all of us to follow the teaching of the Holy Quran and to keep the Holy Prophet before us as a model for our life.

EIDUL FITR

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Eidul Fitr was celebrated at Rabwah, on the 18th of October. Hazrat Khalifatul Masih III told the Jamaat "that though today is Eid and it is an occasion of joy and happiness, our real Eid will be celebrated when the whole world will come under the banner of the greatest of all the Prophets, the Holy Prophet Mohammad, peace and blessings of Allah be upon him, and that will be the most perfect and therefore the most real Eid." Huzur exhorted the Jamaat to continue praying fervently for that perfect Eid, and in fact he said, he would like every one to pray that that Eid was celebrated in their own life time."

The Eid prayer was offered at the Masjid Aqsa and the attendance was much larger than before. Quite a large number of people had come from the adjoining villages to offer their Eid Prayer with the Imam of the Jamaat.

Huzur, at the very outset of his Khutba, greeted the Jamaat by offering them the blessings of God on the occasion. He said (gist) "Today is Eid. May God shower His blessings on you. This Eid comes after the special acts of worship during the month of Ramazan. May God accept our acts of worship and may He grace us with the provisions of real Eid. Today is the Eid that comes after a particular period of the acceptance of prayers. May God accept our prayers and grant us what we have asked for during this blessed period and may He, as a result of that, provide us with real and true happiness. May He also accept our prayers which we have offered to Him for the solidarity and prosperity of our beloved country - Pakistan —and may He grant peace and prosperity to all the citizens of this country.

"To-day is the Eid which is also related to the salvation and the prosperity of the world because the advent of the Mahdi, peace be on him, is destined to make Islam dominant in the world and thus provide salvation and prosperity to all the nations. It is for the achievement of this objective that we pray to God during the month of Ramazan. Today, therefore, we pray to God that the day of the victory of Islam may dawn at the earliest.

"It must be remembered that the Eid of an Ahmadi is always spiritual Eid which means that it brings spiritual blessings for him - the worldly blessings also follow in its wake. I should like to remind the Jamaat that it is the duty of every Ahmadi to serve his fellow beings. He should also pray for the well being of the people in general."

Tahrik-i-Jadid,

"In fact this prayer is a Must for him. We have nothing to do with power and we are not looking for any positions for ourselves. It is the God-given pleasure that we are seeking after. If our Lord and Creator is pleased with us we feel that we have got all that we wanted. That is why we always pray to Him that He may accept our humble efforts and grant us His love and pleasure. We do not look towards anyone for help except our Lord and Master who is the Lord and Master of everything and who can do whatever He pleases and in whatever circumstances He pleases.

"God has in fact promised a real and true Eid for the human race, and that Eid will be celebrated when all the nations of the world will be united under the blessed banner of the Holy Prophet, peace and blessings of Allah be upon him. That day will be the day of eternal happiness. Our duty is to bring that Eid nearer; we should struggle all we can to bring it nearer. We should make all the required sacrifices and we should carry the message of love to every soul in the world.

"Today being a Friday, we are blessed with a double Eid; the Eidul Fitr and the Eid of Friday (one that comes after a year and the other that comes every week). We therefore ask God to grant us double happiness."

(Above is a gist of the Khutba of Hazrat Khalifatul Masih III on the occasion of Eidul Fitr on the 18th of October 1974).

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Holy Quran on Keeping of Promise

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In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds. The Gracious the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path—The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

In the name of Allah, the Gracious, the Merciful. Say, He is Allah, the one ; Allah the Independent and Besought of all. He begets not, nor is He begotten ; And there is none like unto Him.

My today's subject is to tell you what the Holy Quran says about the keeping of a promise. I am sure almost every one of you must have, at one time or the other, experienced the bitterness of another man not keeping the promise. How often you have sat in your house, not going out even for important matters, simply because you were told by a friend that he would see you at home at such and such a time ; but the friend did not turn up. You could not go out, and you could not see your friend. I am sure you must have experienced this kind of bitterness many a time. But have you ever realised that you also must have disappointed many of your friends in the same way. The fact is that we cannot feel the pains of others. As for our own pain, we are always liable to exaggerate it. That is why, that wise saying 'Do unto others as you wish them to do to you.' If you do not want others to disappoint you, please do not disappoint others. Keep promise. Be faithful to your word. You will see that the other people will also begin to keep their words, at least, when they have given it to you. And that will be the beginning of a small good act which is bound to produce big results. I hope you will do that.

You might think that although my subject is to tell you what the Holy Quran says about keeping of promise, I have not quoted any verse so far. Yes, I have not. I have done so purposely. You know there are some fundamental virtues which have remained un-assailed down the ages. They were as good in the days of Adam or in the days of Noah, as they are today. They are common to all the religions. The Jewish

prophets told their followers to keep promise, the Hindu prophets told their followers to keep promise, the Christ Jesus whose second advent we the Ahmadis believe to have started in the person of Hazrat Ahmad, the Founder of the Ahmadiyya Movement, told his own followers to keep the promise and so did the Holy Prophet Mohammad, the chief of all the prophets of the past and the future, told his own followers. My religion does not teach me that the Jewish prophets taught something bad or that they told their followers to dupe others and never to keep the promise. Remember, this is one of the finest points in Islam—it is, let me say, the uniting factor for the whole world—that this noble religion teaches to accept the goodness of all the prophets and to credit them with having put their people on the right lines.

Now, that being the case, it must annoy the people if they are told that a certain fundamental virtue belongs to any particular religion You might have heard some people talking of some virtues as a part of their religion, and refusing to admit that that virtue is to be found in other religions also. I am always sorry for such people because thereby they display the lack of knowledge of other religions or at least they display unwarranted zeal for their own faith. Somebody said 'To me, giving presents, is Christianity'. It may be so to him, but he is not very right. Giving presents is a good moral and therefore it belongs to Islam as much as to any other religion.

Of course, having mentioned good morals, and having told the people to adopt them, it is left to every religion, how far they go in laying stress on those morals and how much do they succeed. The more a religion lays stress in the appropriate manner and the more it succeeds, the more it will be lauded for it. I hope you find yourself in agreement with me in all what I have said so far. Well and good.

Let me now tell you another fact. Whenever we want to say that this is what a particular religion teaches, we must refer to its scriptures, to the practice of its prophet. For example if I am to talk of keeping a promise, I must be able to show to my listeners what is said about this aspect of our life in the Holy Quran.

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That is what I am going to do now. The keeping of promise is mentioned in the Holy Quran scores of times. We are told that God keeps His promise. We are told that good men keep their promise. We are told that those who would keep their promise would go to paradise. In short, we are told in different ways, that we should keep our promises. We read in Suratussaf :

سبح لله ما فى السموات و ما فى الارض
وهو العزيز الحكيم - يا ايها الذين آمنوا
لم تقولون مالاتفعلون - كبر مقتا عندالله
ان تقولوا ما لا تفعلون -

i.e., Whatever is in the heavens and whatever is in the earth glorifies Allah ; and He is the Mighty, the Wise. O ye who believe ! why do you say what you do not do ? Most hateful is it in the sight of Allah that you say what you do not do.

I hope you can realise that 'saying what you do not do' is breaking the promise. And that is what God dislikes most. In fact that is what breeds hypocrisy. And that is what the promise-breakers are. The Holy Prophet is reported to have mentioned 'promise-breaking' as one of the con-

ditions of hypocrisy.

That God fulfils his promise, I shan't be able to quote all the verses of the Holy Quran on this subject; they are many. If one can suffice, and I think it should, here it is: "But for them who fear their Lord there are lofty mensions built over lofty mensions, beneath which rivers flow. Allah has made this promise; and Allah breaks not His promise."

Well, if Allah breaks not His promise and we are told..... "dye yourself in the dye of God", then it behoves us not to break the promises. That is the only way we can justify our having been made in the image of God.

The Holy Prophet Mohammad who was a living commentary on the Holy Quran and who has left behind him a detailed sketch of the life that he lived, was very particular about keeping the promise. Some of the occasions mentioned in the Traditions are simply surprising. I have already said that the Holy Prophet considered breaking of promise as a sign of hypocrisy. It is also on record—and Islam is the only religion whose records have remained accurate—that he also used to say that anybody who broke promises had no religion at all. Not only that he (i.e. the one who broke promises) was not a good Muslim, he was not even a good follower of any other religion. How magnanimously the Prophet has admitted that ordinary virtues, or shall I say fundamental virtues, are expected to be practised by the followers of all the religions.

My dear listeners! Whatever your religion, do remember that keeping a promise is a sacred duty which you must be very particular about. If you ignore it, you cause a grievous harm to your morals and you disappoint others and thus open the way for hypocrisy and so many other evils connected with it. Do ponder over this matter and make up your mind that you are going to keep your words.

If you are moved by my advice, please drop a letter to me telling me of your experience so that I may tell others of your good example.

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Notes & Comments

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The Holy Quran

Commenting upon the following verse of the Holy Quran

و يسئلونك ما ذا ينفقون - قل العفو

(They ask you what they should spend. You should tell them, that which does not put you to hardship). Hazrat Muslih Maud (May God be pleased with him) says

According to the teachings of Islam, it is the duty of every Muslim Government to see that none of the citizens of the country remains without food and that all of them get enough of clothing which in other words means that life must be protected fully. It is for this purpose that it takes from the rich and spends it for the poor. Whatever the rich can afford in addition to what the Islamic Government has to take from them, is left to their personal discretion. Of course if even after the payment of Zakat someone (rich person) finds another person dying of hunger, he is duty bound to save his life; he must do all he can to help him. This assertion is supported by a saying of the Holy Prophet, peace and blessings of Allah be upon him, in which it is stated that he was asked by someone as to what was meant by Islam. The Holy Prophet told him all about Islam including Zakat also. When the questioner had heard all what the Holy Prophet told him, he swore by God and declared that he would do all that but nothing more than that. The Holy Prophet remarked that he would achieve the objective if he stuck to his promise.

This Hadith quite clearly shows that nobody is under obligation to pay more than the Zakat for helping the poor. Of course if anyone pays more than that, it is an additional good deed on his part.

The Hadith

It is reported by Hazrat Abu Huraira that the Holy Prophet, peace and blessings of Allah be upon him, said, "Verily on the Day of Judgment only the God-fearing (*Muttaqi*) will be close to me (even if they be my close relations (i.e. even if some of my near relatives are not Muttaqi, they will not be close to me). The people do not come to me with their good actions; they come to me carrying their world on their shoulders and then they call on me. I tell them that this is not how they should have come—and I repeat this thing to them—and I shun what they carry on their backs.

This Hadith points to the fact that it is not the family status of a person that can win him the pleasure of the Holy Prophet, peace and blessings of Allah be upon him; it is the good deeds performed with good intentions that make a man righteous, and that is what shows that a person is close to the Holy Prophet. Nobody can benefit from the goodness of his forefathers; everybody has to strive himself to achieve the spiritual heights. It is one's personal goodness that can bring him the blessings of the Holy Prophet, peace be on him.

THE 27TH

Annual National Ahmadiyya Convention (U.S.A.)

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The National Ahmadiyya Convention held on August 30, through September 1st, 1974 at Boston Mass was a grand success Muslim brothers and sisters mostly converts to Islam, attended this religious gathering from places all across U.S.A. and Canada in a large number. Delegations even from the remotest corner of America on the West Coast, 3000 miles away from the East Coast (Boston) were there. Present were Egyptian, Pakistani, Indians, Canadians, Guianians, which gives a touch of inter nationalism—a sort of miniature Rabwah Jalsa Salana. Buses carrying delegates from around the nation made an impressive sight as young and old Ahmadis stepped off the bus with smiles and their faces eager to participate in the three day annual gathering. Members of the host Jamaat (Boston) took extra pains to make each guest as comfortable by housing the delegates in dormitories located near a spacious auditorium.

It was the first Ahmadiyya convention ever held in the state of Massachusetts. One of the highlights of this convention was congregational Tahujjud. The convention started with Juma Prayer, led by the missionary Incharge, Imam M.S. Shahid, Regular session was formally opened by Boston Amir, Abdur Raqib Wali who welcomed the numerous delegates to the convention. He held that the convention was being held in principles of truth and the foundation of Jamaat was laid by Allah Himself. Br. Wali was followed by missionary Incharge Shahid who during the course of his speech read message of congratulations from Sahibzada Mirza Mubarak Ahmad, Vakilut Tabshir, which inter alia said :

"May Allah enable you to take effective steps for reforming yourselves and also for establishing Islam firmly in your country. The work of reforming oneself and regulating one's life according to the injunctions of Islam is not an easy task. It requires constant vigilance against temptations and unabating zeal for following the path of truth. I pray that God Almighty may Himself hold your hand and make this task easy for you. May God keep you steadfast and may He ordain that you increase in faith and be ready to offer more and more sacrifices."

This highly instructive and impressive message was followed by one from Imam Sharif Ahmad Bajwa till July 1974 missionary Incharge called back to Pakistan on a special assignment. Imam Bajwa expressed his good wishes and love and affection to all brothers and sisters he held always in great esteem.

In the light of certain allegations made by non-Ahmadis in Pakistan against the Ahmadiyya Movement in Islam and our interpretation of Islamic Jehad, Sahibzada Mirza Muzaffar Ahmad in his highly enlightening and revealing inaugural address expounded our beliefs towards the two controversial subjects.

Ably and appropriately he cleared the misconceptions non-Ahmadis have attributed to the Ahmadiyya Movement in Islam. Speeches delivered by our American brothers, converts to Islam, were undoubtedly of a very high intellectual and scholarly calibre and bespoke volumes of their personal knowledge of and insight into the teachings of Islam. Alhaj Raqib Wali, Bilal Abdus Salam. Alhaj Muzaffar Ahmad, Sharif Abdullah Yahya (convert from Judaism) Yousaf Ali Amin, Muhammad Sadiq (white) and others were all well-delivered and well, received. From amongst the non-American brothers, Dr. Barakat Ahmad (N. York), Dr. Majid Ali (Teaneck) and Munir, (President Montreal), Canada, were highly impressive. Topics included the tenets and beauties of Islam, the Message of Quran and the Muslim solution of the current problems. The missionary Incharge spoke on the future of Islam and Ahmadiyyat in the light of the prophecies of the Promised Messiah and his Caliphs and the writer of these lines (Secretary of the Convention) missionary M. W. Circle tried to explain the unfortunate misunderstanding regarding the term prophet with reference to the Promised Messiah. He also had an occasion to touch upon importance of the Centennial Jubilee Scheme and exhorted brothers and sisters to contribute to its success most generously. It is however a matter of gratification to note that over 70 Lakhs Rupees have already been pledged to this Fund.

Another feature of the convention was the availability of 21 American Sisters and brothers for the December Jalsa Salana Rabwah.

This was an instantaneous response and more names are forthcoming. Of them seven brothers who participated in the Rabwah Jalsa last year, three gave their impressions and comments to the huge audience. All the three, particularly Br. Abid Hanif, broke down while speaking about the charming personality and generous treatment of their beloved Imam, Hazrat Khalifatul Masih III. Innocently emotional Hanif had as if it were a lump in his throat when he struggled for words, otherwise rich and eloquent, to express his feelings. It was through tears that they spoke !

Boston Jamaat also showed films on pilgrimage to Mecca and their visit to Rabwah which were highly entertaining.

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The credit for the success of the convention goes to Imam Sharif Ahmad Bajwa who originally supervised and directed the arrangements, and Imam Shahid for seeing it through. Sister Saliha Hanif Gr. Secr Boston Jamaat particularly lent her hand in formulating programme and youngmen like Bashir ud Din Shams and Malik Kareem Zafar helped me in conducting the meetings.

(*Continued from page* 2)

the last week of Ramazan he was made to sit in the scorching sun while he was fasting. He was given lashes on the back (on the back which really and truly carried great knowledge). When one Flogger got tired another was called in. But the Imam did not cry nor did he utter a single word of disappointment rather he all the time continued saying that

القرآن کلام اللہ غیر مخلوق

(the Holy Quran is the word of God and it is not a created thing). The Imam himself said later on that he was so severely beaten that the whole of his body was besmeared with blood and thus became red.

THE PROMISED MESSIAH

BY

Sahibzada Mirza Mubarak Ahmad

Vakil-i-Aala

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Korean Messiah?

Has Jesus gone to the skies and is he coming from there back to this world to complete the work that he left undone. We are sure that the thinking people cannot profess faith in this kind of things from the core of their heart Sky is not a place to go to, and none can go there and therefore none can come from there. That is why we find that there are people among the Christians who claim to be the Messiah (in his second advent) and yet they cannot claim to have come from the skies. There was one such person in Nigeria. There is another from Korea. The story of the Korean 'Messiah' is given in the Time, October, 15, 1973, which we reproduce below for the readers of the Tahrik-i-Jadid.

"For weeks his placid Korean countenance seemed to be everywhere New Yorkers looked on commuter train posters, in full-page newspaper ads, in a flurry of broadsides handed out by earnest young men and women on the side—walks of Manhattan. The message of his coming was brief: **Christianity in crisis. New Hope. Rev. Sun Myung Moon.** Last week, in Carnegie Hall, the Rev. Moon finally appeared in person to begin a four-month, 21-city "Day of Hope" tour of the U. S. His goal: nothing less than the unification of all mankind. His credentials: though Moon himself never quite claims the title, his followers believe him to be the "Lord of the Second Advent"—the Second Coming of Christ.

The part of Moon's message does not get top billing these days, however. At a tour kickoff dinner at the Waldorf Astoria, Master Moon—as his disciples often call him—was presented somewhat vaguely as the standard-bearer of a new ecumenical morality campaign who is a staunch anti-Communist to boot. His audience was a prosperous looking crowd which was liberally sprinkled with U.S. military uniforms. Scattered among the guests, saying "sir" and "ma'am," were Moon's own well scrubbed troops: neatly barbered young men in crisp new suits and carefully coiffed young women in demure dresses.

Moon does not fit the standard image of the guru out of the East. At 53 he is, in fact, a millionaire whose holdings in various enterprises including ginseng tea, titanium production, pharmaceuticals, air rifles) are worth perhaps $ 15 million. The business success has grown hand in hand with his religious endeavours, which began, as he tells it, with a vision of Jesus Christ on a Korean mountainside in 1936, a vision that told young Moon—then a Presbyterian—to "carry out my undone task."

Moon became an electrical engineer before he found his mission after World War II in Communist North Korea. He fell in with some Pentecostal Christians in Pyongyang's underground church—among whom there were already predictions of a Korean Messiah—and developed a following of his own. Imprisoned by the Communists for nearly three years, he was liberated in 1950. By 1954 he had founded the Holy Spirit Association for the Unification of World Christianity—known more simply as the Unification Church. In the same year his wife of ten years

left him because, he claims, "she could not comprehend my mission."

His book of doctrine, *Divine Principle* appeared in 1957, quickly to become the Bible of his followers. It is a curious mixture of Christian fundamentalism, Taoist-like dualism, numerology, and even metaphors from Moon's electrical engineering (the "give and take" between proton and electron, for example, as a model for that between God and man). The book points to a new Saviour from Korea, whose timing is remarkably similar to Moon's.

Moon's main focus is the tragedy of the Garden of Eden. Adam and Eve, intended by God to be joined in divine matrimony, were to have been the Perfect parents, and form, with God, a kind of Trinity to shape the world. But Eve sinned by committing adultery with an archangel, who thereby became Satan. According to Moon, Jesus was supposed to be a second Adam, creating the perfect family. His crucifixion, before he had a chance to marry, redeemed mankind spiritually, but not physically —a task left over for the Lord of the Second Advent. In Moon's divine account books, there is also a law of restitution that requires an "indemnity" of suffering, especially from the Jews because they rejected Jesus.

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Onstage, Moon sells his ideas like a tub-thumping evangelist, slapping his fist into his hand to make a point, belting out his words in enthusiastic Korean, which an aide quickly translates. After two decades of such evangelizing, Moon's church and its affiliates (One World Crusade and the Freedom Leadership Foundation, among others) seem to be just hitting their stride. Although orthodox Christians recoil from Moon's teachings, the Moonists claim 600,000 followers world wide, with perhaps 100,000 "core members" who are willing to give up their personal lives entirely to work for the master. In the U.S., there are some 3000 core members, perhaps another 7 000 sympathizers.

Forty Days. The core members—in their 20s, many of them converts from other spiritual, psychological or political trips—display a dogged devotion that makes even Jehovah's Witnesses look like backsliders. They are enthusiastic capitalists who rise at dawn to hit the streets with wares to exchange for "donations" : flowers, votive light candles, even peanuts. Last year, when Master Moon moved his international headquarters to Tarrytown, N.Y., members sold candles across the U.S. for seven weeks to meet the down payment of $ 300,000 on an $ 850,000 estate.

Apostolic salesmanship is not all that is required : the movement's puritanism might impress Cotton Mather. There is no dating ; marriage partners for disciples are selected by Moon and his lieutenants. Both men and women submit lists of five candidates and after counseling, their leaders make a choice. Newly married couples must refrain from sex for 40 days after the wedding ceremony, which is the holiest act of the sect. Moon thunders against adultery and fornication ; members who fall, he warns darkly, may never be saved.

As for Moon himself, he married for the second time in 1960. His wife, a quietly beautiful woman named Hak-Ja Han, has since borne him four sons and three daughters. Though he recently told followers that his wife has not yet reached his own spiritual perfection, Moon is apparently confident that she will do so eventually. Together, his teaching makes evident, they are the new Adam and Eve, their children the first of a new, perfect world.

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Waiting for Christ

The Jews are waiting for the first coming of Christ. The Christians and the Muslims (of course, the Muslims who care for what the Holy Quran and the Hadith say) are waiting for the second coming of Christ.

The Jews do not know that more than nineteen hundred years ago Christ's first advent took place in Jerusalem But why do they not know this fact? Because they want Elija to come back who, they believe, went up to the skies. They are not prepared to accept anyone else in his place. The result is that they will continue waiting till the end of this world and the first advent of Christ will never take place for them.

The Christians and the Muslims are waiting for the 2nd advent of Christ. They are also looking for the Jesus who, they say, has gone to the skies and will come back in person. He, of course. will never come back, for he has not gone to any of the skies, just as Elijah also never went up.

Another person was to come and he definitely has come. Those who are waiting for him, will never find him coming from the skies

How are the Christians waiting for him? Read the following. This passage has been culled from the 'Religion' section of TIME (U.S.A) dated January 8, 1973.

'Jerusalem has been recaptured by the Jews. Soviet Power threatens the Mideast. Communist China is working on an H-bomb delivery system. Nine nations are now in the Common Market. To growing thousands of U.S. Christians, these political facts are portents of doom, part of a detailed scenario for the Apocalypse. While most Christians were concentrating last week on the First Coming - Jasus nativity at Bethlehem - these believers were concerned with Christ's Second coming at the end of time, which they are convinced is at hand.

"The believers are young and old, longtime apocalypse buffs and recent converts. The newer ones include many members of the Jesus Movement. Bumper stickers (GUESS WHO'S COMING AGAIN) proclaim Christ's return. Jesus rock hands throb with it. A small shelf of luridly written, fiercely dogmatic books purport to document and explain it. *The Second Coming Bible*, a warmed-over 1924 chestnut, has sold 50,000 copies since August; *The Beginning of the End* has sold 81,000 since March, Hal Lindsey's *The Late Great Planet Earth* compendium of apocalyptic prophecies, has sold more than 1,500 000 copies since its publication in 1970."

Let us pray to God that He grant understanding to every soul on the earth to understand the significance of the prophecies about the 2nd coming of Christ and enable everybody to come to the Holy Prophet of Islam through him. Amen.

Address poem for the Jalsa

It's not the air
It's not the sky
It is the way of praying why
I feel at home in Pakistan
O Allah strengthen the iman
of all the gathered Ahmadis
and grant us health and complete peace
to raise the voice of Mustafa
from Ahmad's town, the blessed Rabwah
to all parts of human race
that finally they may embrace
the Ahmadiyyat, true Islam
with tears, with love, with sweet
salam.

Hadayat Ullah

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MONACO

To be the defender of the Harm is a great thing; though we are not sure that the title of "Defender of Harm" is anyway justified. And you must be exyecting that the family of the Defender of the Harm must be living very Islamic lives We do not know because we have never met them. But the rumours go quite the other way round. Those who can deep their lives must know better.

It is said that recently some of them went somewhere. What did they do there. Let Time (21-10 1974) telt you. We quote the news item:

Chancing Sheik to Sheik

Oil-rich Arabs may be buying banks in New York and London, but an attempt to break the bank at Monte Carlo last week was somewhat less successful. When three Saudi Arabian princes, including Minister of the Interior Fahd ibn Abdul Aziz, dropped more than $6 million on the roulette wheel at the Monte Carlo Casino, even jaded Monegasques were aghast.

The Saudi Sheiks arrived at the elegant Hotel de Paris late last month with one thing in mind. "We have come to gamble," they told the casino management. "But on certain conditions. We're going to tell you when to close." The casino, which normally shuts down around 2 in the morning, remained open as long as the Scotch-sipping Saudis wished, sometime until 9 the next morning. Said one exhausted croupier when it was all over: "Praise Allah, they didn't stay for a thousand and one nights."

The Saudis' gambling technique was to constantly up their stake. After doubling the normal ceiling on $400 chips, they then asked for permission to quadruple it. That meant that with 36 to-1 odds, a $1,600 chip on a winning number was worth about $57,000. When the Saudis began grouping their bets on a single number—meaning they stood to win $.7,000 several times over if the number came up—the casino was obliged to ask them to stop.

Casino officials were petrified that they would have a lucky streak, win a fortune, and never come back. Huge crowds gathered around the roulette tables. "Girls on the make swarmed around them like bees," said one spectator. "The princes invited two young women to dine with them. After dinner, the girls to their surprise were not invited to visit the princes' suites, but each was given a $400 chip as a token of appreciation for her company."

The sheiks were equally generous with the croupiers Once, when a casino employee emptied an ashtray, the Saudi handed him $400 chip. Still, for all their largesse, the Arabs did not seem to be enjoying it that much. Said a croupier, "They never cracked a smile."

With good reason obviously. Although the princes at one point were $2 million ahead, they went on to prove that old axiom once formulated by Casino Founder Camile Blance; "Money won by gamblers is just money loaned." The Sheiks kept on gambling and not only blew it all but racked up losses of more than $ 6 million.

The Societe des Bains de Mer, which owns both the casino and the Hotel de Paris, decided not to charge the sheiks for their rooms. "It was the least we could do," said an official. But Prince Louis de Polignac,

chairman of the board of the S.B.M., was less sanguine about all the publicity. "Gamblers are like Swiss bankers," he said. "They love discretion. When a gambler gets unwanted publicity, he goes somewhere else."

That, as it happens, is just what the Saudis did. After paying off their debts, they moved to their winter quarters at Geneva across the border from a gambling casino at Divonne-les-Bains in France. Monegasques were confident, however, that they would be back. One real estate agent reported that the Saudis had made inquiries about acquiring a pied a terre—"a large villa or a small skyscraper"—in the tiny principality.

(Time—October 21, 1974)

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THE ULEMA

The Chief Minister of the Punjab, Mr. Mohammad Hanif Ramay, while replying to newsmen's questions at Chakwal on the 24th of October 1974, is reported to have said that the Government was comitted to safeguard the interests of the minorities. Pakistan Times (25-10-1974) further says :

"In this connection, Mr. Ramay bitterly criticised the attitude of some ulema who had been making solemn vows that they would polish Mr. Bhutto's shoes with their beards. were he to solve the 90-year old Qadiani issue. Facts proved that only the PPP and Mr. Bhutto were serious about resolving it, while these ulema and opposition leaders were merely exploiting it for their narrow political ends."

THE PRESS CLUB

The National Press Club of Nigeria met the Federal Minister of Information to ask for help in putting up a building for the Club. The report of this meeting was published by the West African Pilot, Lagos, on the 13th of June 1963 in the following words.

The Editor of the Truth was among the delegates who met the Minister. The text of the news item is reproduced below :

"The executive members of the National Press Club yesterday met the Federal Minister of Information, Mr. T. O S. Benson, in his office to discuss some urgent matters in relation to the Club.

The Chief spokesman, Mr. A. K. Blankson, Chairman of the NPC informed the Minister that the Club was nearing a state of collapse because of lack of funds and that the present location was not adequately central.

He, therefore, appealed to the Minister to use his good offices to make available funds for the club and also help see to the provision of an alternative site. Replying, Mr. Benson said that he was happy to meet the executiue of the Nigerian Press in his office. He recalled the co-operation the Government had been receiving from the Press in general especially during the Addis Ababa Summit Conference. He promised the gentlemen of the Press to take immediate action on their request.

Among those present at the meeting were Mr. A. K. Blankson, Alhaji Babatunde Jose of the Daily Times; the Chairman of the National Press, Chief Adewale Fashanu; the Editor, Daily Times, Mr. Peter Enahoro; the Editor, West African Pilot, Mr. Herbert Unegbu; Mr Ebun Adesioye Head of OAB Press Agency and the Editor of the "Truth" N. Saifi.

SETH HASSAN OF YADGEER

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(M.A.K. Ghauri, Jamia Ahmadiyya, Rabwah)

Seth Hassan or Sheikh Hassan ranks among the most notable Companions of the Promised Messiah. His ancesters, a few generations back, had migrated to Hyderabad, Deccan, from Arabia and engaged themselves in commerce and as is usual in this line, this family also saw many ups and downs of fortune. When Sheikh Hassan was born his parents were living in very straitened circumstances. They were so poor that they could not afford to send their son to school. In his very early age the boy had to help his parents for subsistance.

When Allah blessed Seth Hassan with affluency he was never ashamed to tell his friends that he had started his business with a capital of two rupees. Carrying the pitcher of edible oil on his shoulder he went from door to door. Then he managed to get hold of a handcart on which he carried all his stock in trade. When he had managed to save a few score rupees he rented a small shop where he and his wife started making 'beedis' (a little tobacco wrapped in a leaf used by the poor class in place of cigarettes). This proved a successful venture and he eagaged a few boys to help him in his work, and then his business expanded to a point when he had more than four thousand persons working for him besides hundreds of agents who, on commission basis, sold his diverse products. He used to say that the Promised Messiah always used to call him, "Seth Sahib" and his auspicious words turned out to be true and the Omnipotent God did eventually make me a Seth (a business magnate).

It was Mir Mohammad Saeed who introduced Sheikh Hassan to Ahmadiyyat and later persuaded him to go to Qadian with h m. He stated that he visited Qadian thrice during the life time Of the Promised Messiah. It was some where round the year 1900. of his first visit he said that the Haz·at, in those days, used to spend a great part of his time in the room next to the "Masjid Mubarak'. This was not a large room and only a small number of men could sit in it. But about thirty men awaited him there and the Seth happened to go and sit at the place where the Hazrat usually sat. He did not know about this nor did anyone tell him. When the Hazrat entered the room all stood up and everyone tried to kiss his hands. When the Seth stepped forward he commanded everyone, with his hand, to sit down. The room was overcrowded and they sat so close that the thigh of the Hazrat was resting on Sheikh Hassan's thigh and when he tried to squeeze away the Hazrat pressed his thigh with his hand indicating that he was not to move away.

When the Seth returned from Qadian after accepting the Promised Messiah, everyone noticed a radical change in him. He had very seldom said his prayers before. But after joining the fold of the Ahmadis he, not only became strictly regular in his daily five prayers, but he seldom missed the midnight prayers He also learnt to read the Holy Quran and became very regular in reciting it every morning. It was not very long after he became an Ahmadi that one early morning, before the morning prayers, he found himself uttering the words و الله يعصمك

من الناس (And Allah shall protect thee from the harm of the people). He uttered these words again and again suddenly started crying which caused his wife to wake up They both did not know the Arabic language and had to wait until someone told him the meanings of these words. On another occasion he began uttering سلام قولا من رب الرحيم Peace on you ; a word of greeting from the Merciful Lord." Again in a vision he found himself in the courtyard of the Ahmadiyya Mosque where he saw the Holy Prophet sitting on a raised dias and reciting the Holy Quran in a loud voice to which Sheikh Hassan listened very attentively. He also saw nearby a great number of Holy Quran in their cloth covers hanging from the branches of a large tree. The Seth stepped forward and most respectfully saluted the Holy Prophet who smiled grac ously in reply and returned his greetings. Mir Mohammad saeed interpreted this vision by saying that the Seth shall render service to the Holy Quran.

Seth Hassan, therefore, started a school where boys and men were admitted to learn the Holy Quran and try to learn it by heart. For encouragement he apportioned attractive rewards for those who learnt the whole of the Quran by heart. He also gave rewards to those who learnt the half of it by heart or even one fourth. This was over and above the assistance he gave to the poor students in his usual manner. For acquiring deeper knowledge of the Quran and theology, he sent a considerable number of boys to Qadian at his own expense. He also distributed thousands of copies of the Holy Quran free of charge.

The Seth was proverbially zealous in propagating the faith. He personally never missed the opportunity of telling others what Ahmadiyyat was. Though he was not an educated man yet he had an appealing way of telling the truth which went to the heart. The number of men who joined the fold through his efforts is quite large. Foremost among these were his own relatives who one and all followed his example. Among these was his first cousin, Seth Ghulam Ghauth of Hyderabad about whom the Second Caliph, Mirza Bashir-ud-Din Mahmud Ahmad, held a very high opinion, and on whose death he premitted his body to be buried in the special part of the cemetry reserved only for the Companions of the Promised Messiah. This was indeed an honour given to few before or after.

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Seth Hassan was an extremely generous man. No petitioner ever went back from him disappointed. A great number of orphans and widows received help from him. Many of these actually lived in his own house where they were treated as members of his own family. He made no distinction of caste or creed. Once he came to know of a family afflicted with leprosy. He provided subsistence for them all until everyone of them passed away. Since he had personally experienced difficulties in surging out in business, he was always on the lookout for deserving persons who wished to embark on small business ventures. He gave them interest free loans and set them up independent business. The number of such persons ran into scores and some of these did become big businessmen.

A large number of parents sought his assistance for dowries of their daughters. In this matter also he made no distinction of caste or creed-

whether the applicant was a Hindu or a Muslim.

Quite a large number of men who borrowed money from him never paid back their loans. About these he often used to say that they did not have the means to pay back. If they had the money they would certainly have come and paid.

Once he purchased a small garden from a Hindu Patwari and the title-deed had been properly made out and the possession duly given to him. But the Patwari died soon after this and left his widow destitute, and when the Seth heard about it he gave away the property back to the widow.

A civil servant, very smooth of tongue, who later became a high executive officer, once came to the Seth deriding those who failed to pay back loans and who, he said, were fradulant knaves. The Seth said, "I thank God that I am not one of those." During the course of conversation the said official smoothly slipped in his request for a thousand rupees, which he did get, but which he never paid back.

Very often Seth Hassan gave loans to badly off persons with the intention of never demanding it back. Once he visited the house of one of his own employees and saw that his house was much too small for his large family. The Seth suggested certain extensions to the house which were beyond the owner's means. The Seth promptly offered a loan, but the employee politely refused saying that he could not see how he would be able to pay back. The Seth told him that the extensions were of very urgent necessity and no one was going to press him for an early payment. He thus forced the loan on him and then forgot about it. Many a deserving person, whom only the Seth himself knew, got assistance from him and the month of Ramadhan gave a new fillip to his generosity. During this blessed month he became very generous. Many a family also received monetary help direct from him When the Seth died a few of these approached his son Abdul Hai who knew nothing about them but he did not discontinue the help his father gave to them.

Seth Mohammad Azam, a nephew of the Seth, has stated that whenever a parent of slender means approached in connection with the dowry of his daughter, he usually would ask him to come and meet him early next day on the road to his garden. He would, in the night, get the money ready and give it to him next morning when no one was near. This he continued to do even when he was involved in serious financial difficulties. If he did not have the necessary amount, he would write a note to some business friend, to give the money to the bearer on his account. He did not have the heart to say "No" to a really distressed person. Many of his enemies and those who were hostile to Ahmadiyyat, in vilification, used to say that the Ahmadiyya fold was gaining numbers for the enticements of monetary gains from the Seth. No doubt there were some who did have this trivial gain in view. But these were few and far between and the fact remains that their next generations did eventually turn out to be practising Ahmadis.

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(To be Continued)